kev. Dr. Talmage, In His Christmas

mage in'a new way, and practical use ade of these days of festivity; text, Matthew 1, 17, "So all the generations from Abraham to David are 14 generations, and from David until the carry-

From what many consider the duliest and most unimportant chapter of the New Testament I take my text and atternal interest. This chapter is the front door of the New Testament, through which all the splendors of evangelism and apostolicity enter. Three time 14 generations are spoken of in my text—that is, 42 generations—reaching down to Christ. They all had relation to him, and at least 42 generations—the special content of the result of the goodness. If From what many consider the dullest will in turn influence at least 42 gen-

yes! Devott Asia one of his confa-thers? Oh, yes! Hencat Jose - tila father? Oh, yes! Hely Mary his mother? Oh, yest isut in that generio and table were idolatrous and cruel Am-mon and sessive Reboboam and some men hose abominations may not be particularized. So you see bad men may have good descendants. One of the most consecrated men I ever knew was the son of a man who lived and died a blasphemer. In the line of an oppressive Rehoboam comes a graclous and merciful and glorious Christ. Great encouragement for those who had in the 42 generations that preceded them, however close by or however far back, some instances of pernicious and baleful and corrupt ancestry.

Effects of Ancestry.

To my amazement, I found in these parts of Australia to which many years ago felons were transported from Eng-land that the percentage of crime was less than in those parts of Australia originally settled by honest men and good women. Some who are now on judicial benches in Australia, and in high governmental positions, and in learned and useful professions, and leaders in social life, are the grandsons and granddaughters of men and women who were exiled from Great Britain to Australia for arson and theft and assault and fraud and murder. So you see it is possible for the descendants of those who do wrong to do right.

Since we are all more or less affected by our ancestry, we ought to be patient with those who go wrong, remembering that they may be the victims of unhappy antecedents. How lenient it ought to make us in our judgments of the failen! Perhaps they had 42 gen-erations back of them pushing them the wrong way. Five hundred years before they were born there may have been a parentage of iniquity augment-ed by a corrupt parentage 200 years a corrupt parentage 200 years Do not blame a man because he cannot swim up the rapids of Ningara. Do not blame a ship captain because he cannot outride a Caribbean whirl-wind. The father of this man who does wrong may have been all right and his centuries there may have started a bad propensity which he now feels. One of the Ten Commandments given on Mount Sinal recognizes the fact that evil may skip a generation when the commandment speaks of visiting "the commandment speaks of visiting "the iniquity of the fathers upon the children unto the third and fourth generation," but says nothing about the section of the fathers upon the command with the section of the command with the commandment speaks of visiting "the commandment speaks of visiting speaks o ond generation, and if evil may skip one generation why not two and three and four and five generations, making walk 80 miles over a rough road to give their names and take the oath of allegiance. Would we walk 80 miles to announce our allegiance. a mighty leap and alighting very hard upon the head and the heart of some poor victim? Better be a little merciful toward the culprit, lest after awhile

Old and New Testaments, is a most ap-propriate place. That record, put in such impressive surroundings of chapter, bounded on one side by the prophe ter, bounded on one side by the prophe-cies of Malachi and on the other side by the gospel of Matthew, will receive stress and sanctity from its position. That record is appropriately bound up with the eternities. Do not simply say. In the battles to come, will want stress and sanctity from its position.

That record is appropriately bound up who, in the battles to come, will want with the eternities. Do not simply say in your family record, "Born at such a live are so many half and half discipled to the same of the sam there has been among your ancestors some man or woman especially conse-crated and useful make a note of it for the encouragement of the following generations. Two family records of the Bible—the one in Matthew reaching from Abraham to Christ and the one is Luke beginning with Joseph and reaching back to the garden of Eden— with the sublime statement "which was the son of Adam, which was the was the son of Adam, which was the son of God." I charge you to this duty of keeping the family record by the 42 generations which are past and the 42 generations which are to come. It is sood thing—the new habit abroad of seeking for one's pedigree.

Another shadow on the Christic cra-dle was that it stood under a deprayed king. Herod was at that time ruler and the complete impersonation of all deprayities. It was an unfavorable time for innocence to expect good treat-ment. So dark was the shadow dropping on the gradle from that iniquitous

Shadows on the Cradle

authority are apt to be copied by sub-jects, and from the immorals of the Herodic throne I judge of the immor-als of a nation. There was a malaria of sin in the air when the infant Christ first breathed it. Thickest shawl could not keep the babe warm when in that

Rev. Dr. Talmage, In His Christmas
Sermon, Tells the Story of the Incarnation in a New Way—Practical
Uses of the Festival.

[Copyright, Leels Elepsch, 1899,1]
WASHINGTON, Dec. 24.—The story of the incarnation is here told by Dr. Tal
gen and the property of the migrature of the property of the incarnation is here told by Dr. Tal
gen and the property of the migrature of the property of the incarnation of the earth opened against est nation of the earth opened against est nation of the earth opened against that cradle! The influence that came forth that night from that surrounding of camels and sheep and oxen challenged the iniquities of all the centuries and will not cease until it has destroylions, and from David until the carry-ing away into Babylon are 14 genera-ed them. What a pronunciamento tions, and from the carrying away into Babylon unto Christ are 14 genera-tions."

And will not cease until this descrip-tion what is a pronunciamento went forth from that black and bar-barlan throne, practically saying, "Slay all the babes under 2 years of age, and that wide sinughter will surely include the death of the one child that most threatens my dominion." Awful time

we feel the result of the goodness. If cradle was the obscurity of the place they were bad, we feel the result of their wickedness. If some were good and some were bad, it is an intermingling influence that puts its mighty general and king he gave it no significant upon us. And as we feel the effect of at least 42 generations past we to ask for a drink of water out of the old well to which he used to go in erations to come, if the world shall last childhood—the village so small and a thousand years. So, you see, the unimportant that it had to be separateradle is more important than the "ed in mind from another Bethlehem grave.

I propose to show you some of the shadows upon the Christic crudle of capital of Jerusalem; there were the 15 Bethlehem and then the sunshine that beautiful cities on the beach of Galilee, poured in upon the sliddows on that infant's bed that there was lare and
there a speciment of illsolute and start was in a village white Christ
Beautiful Ruth is ancestres." (th.
yes! Devon an one of his arg.

"the least among the princes of Juda." Christ himself was to make the town famous for all time and all eternity O men and women of Messianic op

portunity, why do you not make the place of your nativity memorable for your philanthropies—by the churches you build, the free libraries you open, the colleges you endow? Go back to the village where you were born, as George Peabody went back to Danvers. Mass., and with your wealth bless the neighborhood where in childhood you played and near by where your father and mother sleep the last sleep. There are scores of such villages in America being generously remembered by pros-perous men during life or helped in their last will and testament, and there are a hundred neighborhoods waiting for such benediction from their pros perous sons. By some such charity in vite the Bethlehem angels to come back again and over the plain house of your nativity ring out the old anthem of \*Good will to men." Christ, born in an obscure place, made it so widely known by his self sacrifices and divine charity that all round the earth the vidage of Bethlebem has its name woven in lands and chanted in "To Deums" and built in houses of prayer.

Sunsbine Breaks Through But it is time we see some of the sun-shine breaking through the shadows on that cradle. For we must have jub! ance dominate the Christmas festival.

That was Walter Scott's opinion when in "Marmion" be wrote;

A Christmas gambol oft would chear A poor man's heart through half the year It was while the peasant and his wife were on a visit for purposes of en-collment that Jesus was born. The Bi-ble translators got the wrong word when they said that Joseph and Mary when they said that Joseph and Mary and gone to Bethlehem to be "faxed." People went no farther then to get tax-ed than they do now. The effort of most people always has been to escape taxation. Besides that, these two lum-ble folk had nothing to tax. The man's turban that protected his head from the sun was not worth taxing; the wo-man's sandals which kept her feet from being cut by the limestone rock, of which Bethlehem is mostly made up, were not worth taxing. No; the fact is that a proclamation and been made by the emperor that all the peo-ple between Great Britain and Parthia and of those lands included should go

walk 80 miles to announce our allegiance to our king, one Jesus? Casar Augustus wanted to know by the record on which that man and that we ful toward the culprit, lest after awhile some hereditary evil born in the year 1600 or 1700, having skipped the centuries, alight just as heavy upon you.

Meanwhile keep carefully your family records. The old place for the family record in the Bible, between the Old and New Testaments, is a most apolicate place. That record, put in the kinesion of Christ we do not know the street of the manner of the wounded on battlefields? The trouble is that in the kinesion of Christ we do not know the street of the wounded on the late care of the wounded on the street of the wounded on the wounded on the street of the wounded on the kingdom of Christ we do not know how many can be depended on. There somehow Christianity will disenthrall the nations. They stay away from church on communion days and hope when they have lived as long as they can in this world they can somehow meak into Beaven. Oh, give in your names! Be registered on the church record down here and in the Lamb=

Divine Protection. Another gleam of sunstaine striking through the shadows above that Christ-ic cradle was the fact of a special di-vine protection. Herod was determined upon the child's destruction. The monster put all his wits together in stratagem for the stopping of that young life just started. He dramatized on the radic from that iniquitous plety; he suddenly got religious; he nee that the peasant mother had to her babe out of it and make hasty t. Deprayed habits of those in that he could kneel at that cradic. We

have to smile at what the imperial vil-lain said when he ordered, "Go and search diligently for the young child, and when ye bave found him bring me word, that I may go and worship him also." Dore's picture of the "Massacre of the Innocents" at Herod's command a picture full of children buried over walls and dashed against streets and writhing under assassin's foot-gives us a little impression of the manner in which Herod would have treated the real child if he could once have got his hand on the little Herod could not find hand on it. But Herod could not find that cradle. All the detectives he sent out falled in the search. Yet it had been pointed out by flashlight from the midnight heavens. All the neighborhood knew about it. The angelic chorus in the cloud had called musical attention to it. No sentinel guarded it with drawn sword, passing up and down by the pillow of that Bethlehem down by the pillow of that Bethlehem caravansary. Why, then, was it that the cradle was not despoiled of its treasure? Because it was divinely pro-tected. There were wings hovering that mortal eye could not see; there were armed immortals whose bran-dished sword mortal eye could not fol-low; there were charlots of the Omnip-tent the rupplie of whose wheels only otent the rumble of whose wheels only supernaturals could hear. God had started through the cradle to save our world, and nothing could stop him

You cannot reasonably account for that unburt cradle except on the theory of a special, divine protection. And most cradles are likewise defended. Can you understand why so many children, with all the epidemics that as-sault them, and all their climbing to dangerous heights, and all their peril-ous experiments with explosives and their running against horses' hoofs, and daring of trolleys and carts fast driven, yet somehow get through, espe-cially boys of high spirit and that are going to amount to much? I account for their coming through all right, with only a few wounds and bruises, by the fact that they are divinely protected. All your charges of "Don't do this" and "Don't do that" and "Don't go there" seem to amount to nothing. They are the same reekless creatures about wondering what is the matter now. Divinely protected!

Gleams of Light.

Another gleam of light, scattering some of the gloom of that Christic pillow in Bethlehem, was the fact that it was the starting place of the most wonderful of all careers. Looking at Christ's life from mere worldly standpoints it was amazing beyond all capacity of pen or tongue or canvas to express. Without taking a year's curriculum in any college or even a day at any school, yet saying things that the mightiest intellects of subsequent days have quoted and tried to expound! Great literary works have for the most part been the result of much elaboration. Edmund Burke rewrote the con-clusion of his speech against Warren Hastings 10 times. Lord Brougham rewrote his speech in behalf of Queen Caroline 20 times, but the sermon on the mount seemed extemporaneous Christ was eloquent without ever hav-ing studied one of the laws of oratory. He was the greatest orator that ever lived. It was not an eloquence Demos thenic or Ciceronic or like that of Jean Baptiste Massillon or like that which William Wirt, himself a great orator, was overcome with in log cabin meet ing house of Virginia, when the blind preacher cried out in his sermon, "Socrates died like a philosopher, but Jesus Christ died like a God."

Christ's oratory was unlike anything that went before or came after. Even the criticism of the world said, "Never nan spake like this man." Dramatic Why, he took up a child out of the au-dience and set him on a table and by the embarrassed look of the child taught humility. He sent the prose-cutors of a poor, sinful woman, blushing and confounded, out of the room by one sentence of sarcasm. Notice his power of emphasis and enunciation when he revealed himself after his resurrection, by the peculiar way be pro-nounced the one word "Mary," his power of look shown by the way Peter, the great apostle, wiited under it. The book says, "The Lord turned and look-ed upon Peter." It was an omnipotent facial expression. He looked upon Peter. Power of distinct utterance, so that every one could hear. "He opened his mouth, saying." No mumbling and indistinct utterance. He opened his His voice, which had been developed by open air speaking, was a resonant and sonorous voice, or he would not have taken the tep of the rocks of the Mount of Beatludes for a pulpit, for that pulpit is so high, as I declare from observation, that no spenker that I have ever known could have from that point made any audi ence hear one word of a sermon. His power of hyperbole: A camel trying to crowd its hump through the eye sewing woman's needle and all that learned talk about a gate called the "needle's eye" only belittling the hy-"needle's eye" only belittling the hy-perbole. Power of sarcasm: The hypocrites styled by him "the whole who need not a physician." His power of percration: The crashing of the timbers of the poorly built house on the beach of the Mediterranean. Power to take advantage of circumstances: When an auditor asked him whether they ought to pay taxes to Casar, Christ practically said. "If any gentle-man in this audience has in his pocket a Roman penny, I wish he would just hand it up to me." And some one banded him a penny, such as you can now find in some of the museums, the obverse of it bearing the face of Ti-berius, the emperor, and the reverse the words "Pontifex Maximus," the other title of the emperor, and then came the overwhelming answer of Christ, "Render to Cresar the things that are Cresar's and to God the things

that are God's.' But we must not only look at him from a worldly standpoint. How he smote whirlwinds into silence, and made the waves of the sea lie down, and opened doors of light into the midnight of those who had been born blind, and turned deaf ears into gal-leries of music, and with one touch made the scabs of incurable leprosy fall off, and renewed healthy circulation through severest parelysis, and made the dead girl waken and ask for her mother, and at his crucifixion pulled down the clouds, until at 12 o'clock at noon it was as dark as 12 o'clock at night, and starting an influence that will go on until the last desert will grow roses and the last weak lung make full inhalation, and the last case of paresis take healthful brain, and

the last illness become rubleund of check and robust of chest and bound-ing of foot, and the last paper will get his palace, and the last sinner get his paince, and the dat siner taken unto the warm bosom of a par-doning God! Where did all this start? In that cradle within sound of bleat-ing sheep and beliewing cattle and amid rough bantering of herdsmen and camel drivers. What a low place to start for such great heights! O artists, turn your camera obscura on that vil-lage of Bethlebem! Take it all in— the wintry skies lowering, the focks shivering in the chill air. Mary the pale mother, and Jesus the child.

An Eternal Jubilee.

So I have shown you the shadows and the sunshine of that Christic cradle of Bethlehem. In these Christma dles under shadows. Oh, the story of empty cradles all up and down the earth, in cabins and palaces! There are standing in garrets or in storerooms cradles that will never rock again. "Rachel mourning for her chil-dren and will not be comforted be-cause they are not." But through all the shadows break gleams of sunshine as the clouds of the Christic cradle were cleft by glorious light. Escaped from the struggles through which we have all passed and must yet pass, those little ones took beaven at one bound. Instead of an earthly career it is a heavenly career, with capacities, with velocities, with opportunities be-yond our comprehension. Instead of celebrating on earth the Saviour's birth they stand in the Saviour's presence. Instead of the holiday celebrations of the old homestead it is to them eternal Jubilce at a table where the angels of God are the cupbearers and amid fes-tivities that resound with a hughter and a music and blaze with a brilliance and a glory "that eye bath not seen nor ear heard." No use in wishing them a merry Christmas, for the merriments of heaven ring out upon them from temples that are always open, amid pleasures that never die. Oh, it is not a dull heaven, but a lively heaven, for there are so many children there! They throng the streets. They look out of the "House of Many Mansions." They stand on the beach to see the fleets east auchor within the vale. They crowd the gates with greetings when the old folks come in. They clap their hands in an eternal gladness. They dance in an eternal glee. See you not the sunshipe that pours into the shadows of that cradle until they are all gone?

But shadows have their uses. There must be a background to every good picture. Turner always put at least a picture. Turner always put at least a fleck of cloud on his canvas, and the clouds of earth will be the background to bring out more mightly the bright-ness of heaven. And will it not be glo-rious if after all this scene of earthly vicissitude we meet again in our l'a ther's house and talk over the past in ther's house and talk over the past in an everlasting holiday? But mean-while look out for the cradies. How much they decide for this world and the next! When Wellington was born at Mornington. Eligiand, that decided Waterloo and saved Europe. When Handel was born in Halle, Saxony, that decided the oratorios of "Judas Maccabaus" and "Esther" and "Israel in Egypt" and "Jephthah" and "Messiah." When Ell Whitney was born at Westboro, that decided the wealth of all the cotton fields of the south. When Gutenberg was born at Mets. Germany. Gutenberg was born at Metz, Germany that decided the !|braries of all Chris tendom. When Clarkson was born in Cambridgeshire, England, that decided the doom of human bondage. When Morse was born at Breed's Hill, Mass., that decided that the lightnings of heaven should become galloping couri-ers or stretch a throbbing iron nerve clear under the sea. When Washing-ton was born at Westmoreland, Va., that decided American independence. When Christ was born at Bethlehem that decided the redemption of the world. Oh, look out for the cradles! May a Bethlehem star of hope point down to each one of them and every bovering cloud be filled with chanting angels of mercy.

The brilliant young preacher, when he makes his parochial calls, endeav-ors to cultivate an acquaintance with the development of the younger minds, thus after a fashion keeping tab upon his Sunday school teachers.

The other afternoon, while he was

waiting in the drawing room of a beau tiful Cass avenue residence for the de layed appearance of Eisle's mamma he was entertained by the little daugh ter herself. Taking her upon his lap, he began a review of the church les-sons that had been given to the little maid of 5.

"Can you tell me, Elsie, how many commandments there are?" Yes, sir; seven or eight."

"Oh, no, dear; there are ten." "Yes, I know there used to be, but I heard papa tell mamma yesterday that you had broken two or three of them at least, and that would leave only seven or eight, you know."—Detroit Free Press.

The Sex of Shins. The word "ship" is masculine in French, Italian, Spanish and Portuguese and possesses no sex in Teutonic and Scandinavian. Perhaps it would not be an error to trace the custom of feminizing ships back to the Greeks. who called them by feminine names, probably out of deference to Athene, goddess of the sea. But the English speaking sailor assigns no such rea-sons. The ship to him is always a lady,

even though she be a man-o'-war. She possesses a waist, collars, stays, laces, bonnets, ties, ribbons, chains, watches

and dozens of other distinctly feminine attributes.-Collier's Weekly. Twenty-four carat gold is all gold: 22 carat gold has 22 parts of gold, 1 of silver and 1 of copper; 18 carat gold has 18 parts of pure gold and 3 parts each of silver and copper in its compo-sition; 12 carat gold is half gold, the remainder being made up of 31/9 parts

of silver and St parts of copper Strong Proof. Hettle -- So you really think that

George is in love with you? Edith—Ch. I am sure of it! You should hear some of the mean things he says about you and the rest of the girls in our set.-Boston Transcript

Christmas and New Year Holiday Excursions.
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Penn. lines stations Dec. 23, 24, 25,
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returning until Jan. 2 inclusive.

A GUILELESS FINANCIER.

Re Wanted Money, but It's a Ques-tion if He Got It. A man in one of the rural communi-

ties not far from this city, who is con-tent to profit pecuniarily at the ex-pense of his personal popularity-who is, in fact, a money lender at extrava-gant rates of interest—was greatly sur-prised by a visit from the son of a well to do neighbor.

The young man wanted to horrow "Been to see your father?" asked the

man of computations.
"Nope." was the reply of the youth whose family had been too thrifty to

spend much money on his education.
"I sin't been to see dad, an, what's more, I be n't goin to see dad." As be spoke he twisted his hat in his hand and leaned his body over to one side until one leg of his trousers wa drawn half way up his boot.

"What do you want with this \$500?"
"You're almost as bad as dad. What's
the use of you're askin all them questions. You've hearn about it, ain't

"Heard about what?"
"Me courtin a gal."

"Ob, yes, I believe I did hear some

thing of the sort."
"Well, it's happened. I proposed to We're goin to git married, an I want \$500 so's we kin have enoug money all at once to go from here to Chiny an stay furever if we want to." "You're not going to run away, are

'No. We'll be back. Only we don't want to feel hampered."
"Well, Jed. I'll tell you what I'd do
If I were in your place. I'd go to your

father and tell him I was going to get 'Dad knows it. He's tickled to death.

He says Sadle's a good stout gal an a willin worker an he'd be right pleased to have her in the family."
"Well, why don't you go to him and, say frankly that you want to borrow

"He knows it. I told him me an Sadie wouldn't get married 'less'n we bad

"Wouldn't be lend it?" "Yes. He said he reckoned he could

git it fur me." "Then what's the use of coming to me?"

"Well, you know dad is powerful clus in money matters. If I was to borrow from you an not pay, you'd les' sue me or somethin. But if I was ever to tell dad I couldn't pay him he'd jes' macherly chop down a saplin an lam me till I couldn't stand." -Washington Star.

Gratefulness.



"I'm the man you saved from drowning yesterday." Yes? I suppose you came to ex-

press your thanks." "Weil, yes-no-that is, you see, in pulling me out of the water you completely ruined my clothes, and I thought you might give me another wit."-Fliegende Blatter.

Joubert's Unpopular Strategy. "The Boers seem to be a good deal behind in some things." "That's what the British command-

ers object to. "Object to what?" "To the Boer habit of getting be hind."-Cleveland Plain Dealer.

No Cause to Be Discouraged. Mr. Youngpop—My little girl is near-ly 2 years old and hasn't learned to

Mr. Hennekke-Don't let that worry you. My wife says she didn't begin to talk until she was nearly 3, and now--Philadelphia Record.

days digging away in the library and all his nights writing for dear life?"
"He? He's one of the busiest people allve. He writes those long, chatty chapters signed "The Lounger."—
Washington Star.

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France 729

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France 729

France The Way He Does IL

Different. She-Did you say I was no spring ebicken? He-Ab-I merely meant you were duck, my dear. She-Ohl-New York Press.

Literary Note.

Tom Pegasus—I flatter myself that this poem will meet with your ap-Editor-Yes: you flatter yourself.-Tammany Times.

Must Have Started as an Office Boy. "He's a very versatile young man." "Indeed!" "Yes; there isn't any kind of work that he can't shirk." - Philadelphia North American.

He Got It.
Lawyer Brief-Your bonor, my client wishes a little time-Judge-All right; I'll give him ten years.-Baltimore American.

The Wise Woman.
Grace—She's kept her age well.
Nell-Yes; so well that nobody but
herself knows what it is.—Syracuse

Heraid.

The keeper of the public cemeters or a small Bobenian town near Prague excavated the older parts of the grave-yard, and sold all the old bones he could find for industrial purposes, as he found that certain manufacturers paid more for human bones than for those of animals.

those of animals. He had been earning money in this way for several years before he was detected and suspended from his post.

Too Often True.

It requires 40 horses to pull family address C. D. vanity at a funeral and only two to Union depot.

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rest care, a barner fork at., a. New a room house York at., a. New a room house York at., a. New York at., a

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Legal Notice.

Gilbert B. Russell, whose residence is un-known, will take notice that on the 12th day of Decamber, 1999, Mnnie E. Russell flied her petition against the said Gilbert B. sussell in the Court of Common Pleas of Summit county, Ohio, being cause No See, praying for divorce, alimony and for resto-ration to her maideir mame. The said Cilbert B. Russell is required to an experience of the county of the county

MAMIE E. RUSSELL, By Atterholt, Marvin & Rogers her attor neys. Dec 14 21 28 Jan 4 11 18

Christmas and New Year Hollday Excur-sions—Very Low Rates Via the Balti-more & Ohio Railroad.

on Dec. 23. 24, 25, 30 and 31, 1899, and Jan. 1, 1900, the Baltimore and Ohio railroad will sell excursion ickets between all stations west of Pitt-burg at one and one-third fare for the round trip; going journey to be commenced on date of sale. Renrn limit, leaving destination to indinciding Jan. 2, 1900.

For further information call on or address C. D. Honodle, ticket agent, Union depot.

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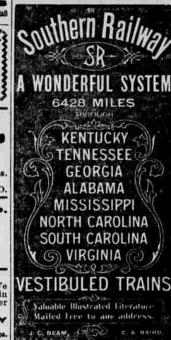
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Holiday Special.

For the accommodation of Christ-mas travelers the Eric R. R. will run a special train on No. 18's time on December 25, 28 and January 1 and which leaves Akron at 12:22 p. m.